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—Photo by Tommy Wadelton,
Indianapolis Sunday Star Magazine

"The Tender Grace of a Day That Is Dead"

This could be a scene from the past as Friends of Western Yearly Meeting recently donned plain dress and walked or rode horseback to the meetinghouse in the wooded grove on Road 40, just as they did a century ago when Western held its first session.

The Way to Overcome Evil

By Milton Hadley

Four things conspire to emphasize that the only real way to overcome evil is with good. Yet the tendency of many people, including concerned Friends, is merely to fight the evil. School has started, alcohol consumption is increasing, Little Rock and integration are in the news, and our foreign policy is in deep trouble. Each one re-emphasizes the real need to overcome evil with good.

Most young people are not ready to retire on Friday nights at 9 o'clock. Suppose the crowd is out and the first one doesn't have to be in until 11:00. What are they going to do? Where are the decent places they can go? Too often they are almost compelled to go where liquor is served and undesirable games and characters abound.

Yet we can almost count on our fingers the number of places we know where good recreation is provided. One New England town has its community center, tax-supported, with its "dairy bar" and its wholesome environment and entertainment. In another community the P.T.A. took the lead in providing entertainment on certain nights of the week; and they have practically stopped the journeys to the county-seat liquor parlors.

Below we give figures for alcohol for some twenty states. A most-interesting fact is the close correlation of the rank in alcoholics with the rank in consumption. There are exceptions — where those who do drink get drunk all out of proportion — such as Massachusetts and Indiana. Each of these states ranks twice as high as it should in number of alcoholics (8th and 16th) in proportion to their consumption, where they rank 17th and 33rd. The District of Columbia, Connecticut and New York are very consistent, for they rank 1st (or worst), 3rd and 6th in each category. Look the figures over—find your own.

* * *

Concerning integration, only by the good of planning, of Christian attitudes and of action for brotherhood will the evil of segregation be overcome. In those communities where there has been real planning and real leadership by Christian people, integration has moved forward, for the most part, despite the lack of a creative government

program. But where the "moderates" who may not favor integration but who believe in law and order have been silenced by the pressures of segregationists, segregation has moved forward.

* * *

In foreign policy we are reaping the various "brinks" which have resulted from the lack of a good, strong concern being carried out over the past years. Too much of our policy is mere retaliation, some of it pathetic, as was the case of Russian travellers in this country. Yet the only way to overcome evil in foreign relations is with good. We should seek the good of people; we should promote the many freedoms which all people want; we should seek justice rather than maintenance of pride.

* * *

Almost like the Golden Rule, Paul's statement that the way to overcome evil is with good, seems to be a fundamental law of life. Is there any situation from a domestic problem in the humblest home to the greatest problem of the United Nations where it should not be applied?

The Yale University Center of Alcohol Studies gives us the figures on alcoholism for 1954, since it takes time to assemble them. Below are ranked those states in which there are several meetings of the Five Years Meeting: 1st, rank in percentage of alcoholics; 2nd, name of state; 3rd, how many thousands of alcoholics; 4th, percentage of the population who are alcoholics; and 5th, rank in per capita consumption of "total absolute alcohol."

Rank	In Thousands	%	Consump- tion
1 Dist. of Columbia	49	7.8	1
2 California	593	7.1	12
3 Connecticut	98	6.4	3
6 New York	635	5.8	6
7 New Jersey	205	5.6	4
8 Massachusetts	189	5.5	17
9 Illinois	333	5.3	11
10 Maryland	83	4.9	7
11 New Hampshire	17	4.8	8
12 Ohio	274	4.8	15
14 Pennsylvania	333	4.6	18
15 Michigan	203	4.5	9
16 Indiana	121	4.3	33
18 Rhode Island	25	4.3	13
22 Colorado	34	3.6	22
29 Maine	18	3.2	27
36 Virginia	59	2.7	36
37 Tennessee	53	2.6	42
40 North Carolina	59	2.5	44
46 Iowa	39	2.3	38

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Editorials. . .

"They That Wait Upon the Lord Shall Renew Their Strength . . ."

By Ruth Stoffregen

Of all the blessings of mankind the most available, and perhaps least cherished, is the blessing of renewal. The psalmist of long ago prayed that God would renew a right spirit within him. Paul in his letter to the church at Ephesus admonished Christians to be "renewed in the spirit of your mind."

We value this blessing most after some personal or national crisis when renewal takes place dramatically, forgetting that there is a daily renewal of mind and body with countless opportunities for the growth of each soul.

A casual observer in the world of nature might think that spring was the season of renewal, not knowing of September's wheat sowing, and the newness of mind that colors the re-opening of schools. For renewal knows no season, and no time; it is ever-present. The Christian church calendar begins in mid-winter; the renewal of government in the United States is by elections in the fall; the renaissance of world government began in 1945 in the spring; and many Yearly Meetings of Friends are held in the summer.

The New Requires the Old

Newness has within its context the idea of old ways and old thoughts which, having been barely used, need a fresh start, a clean slate, a forward look. Without existence and experience, there is no way of becoming "new." When we lift our eyes, it is from a soul-consuming work at hand to a new horizon from which progress is made into a new land. Many times the newness of spirit, the fresh devotion to a concern, or the rededication to action has come through a channel unknown to our companions in the way and at times almost imperceptible to ourselves. It comes to us as to the churchwoman in King Olaf's saga:

"As torrents in summer
Half dried in their channels
Suddenly rise, though the
Sky is still cloudless,
For rain has been falling
Far off at their fountains;
So hearts that are fainting
Grow full to o'erflowing,
And they that behold it
Marvel, and know not
That God at their fountains
Far off has been raining!"

For many years, in a forward pew of the Meeting

a bent figure sat silent and bowed. But when the worship was over, in humility and in earnestness, she besought the Friends, "Did Thee meet?" Was there a renewal in the spirit? In the days to come, will it show? Will your concern become a living testimony?

Ruth Stoffregen is an active Friend in the Cincinnati, Ohio, Meeting, a lawyer and the national president of the United Society of Friends Women.

Mighty Is the Man of God

By Robert A. Shockney

All scripture is inspired by God and profitable for teaching, for reproof, for correction and for training for righteousness, that the man of God may be complete, equipped for every good work. II Timothy 3:16-17.

When St. Theresa was laughed at because she wanted to build a great orphanage and had but three shillings, she answered, "With three shillings Theresa can do nothing, but with God and three shillings there is nothing that Theresa cannot do."

Today the world laughs at an unfinished product, even discounts any value to an unfinished product, for it expects results that can be seen and heard.

Robert A. Shockney is minister of the Carthage, Indiana, Meeting.

A Prayer of Friends

Our Heavenly Father, whose power has made us, and whose love has sustained us, we join with the voices of all thy children in fervent petition that peace may cover the earth. We confess that the strife of our day is partly of our own making, and we are penitent before Thee, for we have sinned and fallen short of Thy purpose.

We pray now that the needed changes may be accomplished in us, so that Thy Kingdom may come, and Thy will be done on earth as it is in heaven. And we unite in this earnest prayer:

"Thou, O Christ, convince us by Thy Spirit, thrill us with Thy divine passion, drown our selfishness in Thy invading love, lay on us the burden of the world's suffering, drive us forth with the apostolic fervor of the early Church; so only can our message be delivered: 'Speak to the children of Israel that they go forward.'"

We pray in the hope which is revealed in Christ, our Lord. Amen.

President Eisenhower has proclaimed Wednesday, October 1, 1958, as a National Day of Prayer, for a just and durable peace under the guiding hand of Almighty God. Friends were invited to offer a suitable prayer. This was suggested by the Five Years Meeting.

Experiential Christianity

By Aldean Pitts

Aldean Pitts, a graduate of Friends University and Asbury Seminary, gave this message at Plainfield, Indiana, Meeting, of which he is minister, on the Sunday when Western Yearly Meeting was in session. He formerly served the meeting at Xenia, Ohio.

During this week of the centennial sessions of Western Yearly Meeting, as we have re-lived the opening session of 1858, reviewed the history of the Society of Friends and our relation to it, and have shared our hopes and aspirations for the future, again and again we have been made keenly aware of the changeless and the changing. We have noted two great tendencies that come into prominence in the course of any religious history, namely the tendency on the one hand to regard religion as something permanent and unchanging, and on the other hand the tendency to revitalize and reshape religion through fresh and spontaneous experiences.

It is natural that these two tendencies should appear in our religious history, for religion is both eternal and temporal. It is a child of permanence and it is also the child of change. No religion can live and be a power in this changing world unless it changes and adjusts itself to its environment. Yet no religion can minister to the deepest needs of man unless it reveals permanent and eternal truth.

A Vital Balance

Religion invariably loses its power when either one of these essential aspects is ignored and the other is pushed to an extreme. Religion cannot be divorced from the past and overlook tradition, habit, custom and system. Religion must maintain organic unity with the past. This conserving spirit binds the ages together and makes possible one humanity. It is the basis of the moral framework for our society.

On the other hand religion is killed when it closes up the "east window of divine surprise" and turns into a machine of habit, custom, tradition and system. Religion is killed when it becomes formal and mechanical. Such religion may still have some limited function in society, but it is no longer

religion in the primary sense. It may linger on as a superstition or a semi-automatic performance, but only live religion will issue from the center of our being and have the throb of personal experience in it. There is a spring of joy that characterizes true religion. It is the thrill of a first-hand encounter with the Eternal.

The persons who have made the greatest impact in our religious Society are those who are capable of fresh and original experiences. They bring new energies into play because they have gained visions and insights. They have been the leaders in our religious movement, breaking through the crust of custom and machinery of habit.

We are thankful to God that the church in all ages has had members with a vital, inward, spiritual religion, a religion dependent for its power of conviction **not** in books, councils, hierarchies or creeds, not upon anything preserved in the icebox of orthodoxy, but upon men and women who

have had experiences of the soul that mean reality.

In Fellowship With God

Our Society, like the church in general, has been weakest when it has settled into sacred forms and system. Quakers have not been exempt from the pitfalls that have plagued organized religion as a whole.

For the most part our generation is discovering new worlds in all directions by following the sure path of experience. Instead of depending solely upon the scribes and the schoolmen of the past, we are finding fresh vitality and authority in our own experiences. As religious seekers we are asking questions of moment that deal with life. We are taking less interest in the dogmatic constructions of the past and we are asking for an up-to-date testimony of the soul. We hunger for the experience when the soul feels itself face to face with God, in joyous fellowship with Perfect Personality.

The Christian faith to which we refer transcends the mechanical order. It is what we prefer to call vital communion or "experiential Christianity." One of the classic examples of this type of religion



—Photo by Tommy Wadelton,
Indianapolis Sunday Star Magazine

Today's Friends assemble, dressed in yesterday's garb, to worship in the meetinghouse which was partitioned, characteristically, with one side for men and the other side for women during Western Yearly Meeting's Centennial session.

is recorded in the fourth Gospel. It is an unusual event in the life of Jesus, namely his visit with the woman of Samaria as they drew water at the well. The story illustrates a fresh, experiential approach to religion.

God as Spirit

First of all we note the woman's surprise that Jesus, a Jew, should break with a rigid tradition of long standing in the Jewish nation and speak to a woman of a hated mongrel race. Though Jewish tradition was diametrically opposed to this, Jesus broke through the crust of custom and prejudice.

He used the occasion to give fresh spiritual insight into the nature of eternal truth by speaking to her about the gift of eternal water, a spiritual metaphor which breaks through the thought pattern of a cold, legal religion.

This, in turn, opens up a discussion on the nature of worship. The woman makes reference to Samaria's sacred mountain and the Jew's sacred city, but Jesus, speaking with experiential authority, cuts through the crust of superstition and speaks of God as spirit, who is not localized in this mountain or in Jerusalem, but can be approached spiritually without the benefit of sacred places, completely removed from the traditional Jewish and Samaritan approach.

All of this is new and arresting; it carries the authority of the personal experience of Jesus. The woman leaves the scene of the well, with the challenge of this new approach. She returns to the village and tells an interested audience what she has heard at the village well from Jesus. She asks the question, "Can this be the Christ?" The response is favorable. The villagers feel that Jesus must be the Christ. But they need more information and assurance; so they go out to the well to meet him personally and visit with him.

The dramatic climax of the story comes in the acclaim of the people who say to the women, "It is no longer because of your words that we believe; for we have heard him with our own ears. We are convinced that this really is the man who will save the world."

For themselves they had experienced the fresh note of truth and authority in the man from Nazareth. Because the Samaritans were not content with mere hear-

say but went out to see Jesus for themselves they were able to say, "We know for ourselves." Their authority arose out of their own experience.

It reminds us of the classic confession of Job. After a long struggle to find reality in God, he exclaimed, "I have heard of thee, but now I see thee."

The Priceless Discovery

Experiential Christianity brings a sense of personal discovering on the part of the seeker. As Quakers we think first of the man who opened the door of truth in the midst of England's darkest hour, George Fox. When he was in his late teens Fox experienced grave spiritual conflicts. He began a 4-year quest for a satisfying Christian reality. He read the Bible many times, asking many questions of traditional churchmen and religious rebels. Though they gave him all kinds of confusing answers he kept seeking. Finally at the age of 23 he wrote in his Journal, "When all my hopes in them and in all men were gone, so that I had nothing outwardly to help me . . . than I heard a voice which said, 'There is One, even Christ Jesus, who can speak to thy condition.'"

So radiant was George Fox's experience of Christian reality, so vibrant was he with conviction, that between 1647 and 1691 some sixty thousand Friends in England and large groups in America had embraced Truth with first-hand knowledge of the Eternal. The sense of personal, priceless discovery sparked the whole movement of the Society of Friends.

A Hope for Re-Birth

But, you may ask, what has this to do with the most pressing problem we face, namely that of saving our way of life, which is so clearly in danger?

It may be that Friends, along with other Christians, are too much concerned about saving our way of life by developing our defenses. A way of life, in the long run, is not saved directly, but indirectly. It is not saved by outer defense and protection, but by inner transformation. The great hope for the Society of Friends is in re-birth. Without an inner change all our outward systems become clogged with spiritual apathy, moral indifference, dishonor and greed. The transformation of our Society must

begin with the conversion of individuals who forsake the way of sensate self-seeking and dedicate themselves to absolute spiritual values. As Martin Niemoeller has said: "God is a better organizer than any of us. He organizes from within."

As we look to the future let us consider this approach to new life in the Society of Friends. Religion, to be vital, must be of our own experiencing. Only Truth that is personally discovered can spark the concern and dedication of Friends today and tomorrow. May God teach us the length, the breadth, the depth and the height of experiential Christianity.

The Separation Is Over

The Farmington Half Year Meeting and East Hamburg (Orchard Park) Executive Meeting have been transferred from the Canadian Yearly Meeting to New York Yearly Meeting, by action of the Canadian Yearly Meeting and New York Yearly Meeting at their 1958 sessions.

Farmington Half Year Meeting will now unite with Farmington Quarterly Meeting, and East Hamburg Executive Meeting will become Orchard Park Monthly Meeting in the united Quarterly Meeting, thus healing the breach caused by separation 130 years ago.

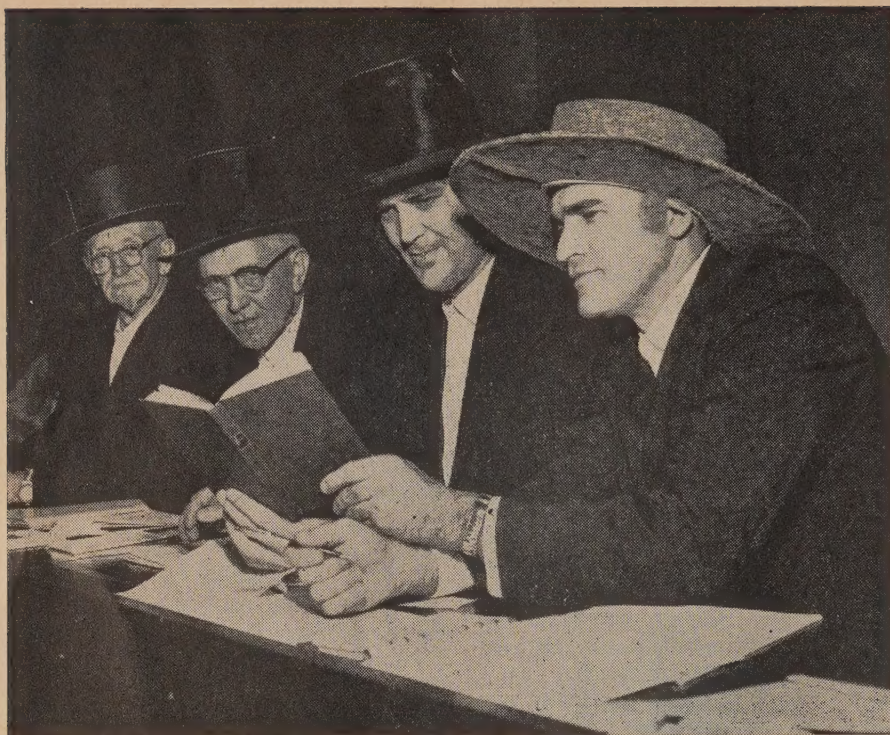
On Sunday, August 17th, Mable Willson, Clerk of the Canadian Yearly Meeting, and Paul Schwantes, Clerk of New York Yearly Meeting, were present at Orchard Park for a special recognition service. Orchard Park Meeting, in suburban Buffalo, has been revived and services are being held there regularly. Plans are under way for making necessary repairs on the 138-year old meetinghouse. A course of Quaker Lectures is planned for the fall and winter months. The word that the Orchard Park Meeting is active again, holding regular meetings for worship after a lapse of fifty years, means, indeed, a new-found vitality.

"One Hundred Years" is the title of the 16-page booklet which marks Western Yearly Meeting's Centennial Anniversary. It is available at 50c a copy from:

Wilma Reeve, Custodian of Records

R.R. 2, Box 216,

Indianapolis 31, Indiana



—Photo by The Indianapolis Star

Reading the first minutes of Western Yearly Meeting are left to right: John Carter, representing Indiana Yearly Meeting and portrayed by Homer Coppock; Elijah Coffin, Indiana's presiding clerk in the person of Furnas Trueblood; Barnabas C. Hobbs, portrayed by Lorton Heusel; and Washington Hadley, impersonated by Clayton Fields.

Moved By the Spirit To Go Forward Western Yearly Meeting, 1858-1958

Western Yearly Meeting observed its centennial year during its one hundred first annual assembly held at Plainfield, Indiana, August 18-24. From the first session to the concluding minute, the emphasis alternated between the past, present, and future — the weight of accent being on the future. Attendance at the early sessions was unusually large; it was estimated that 1400 persons were present for the Tuesday evening re-enactment of the first session. At least fifty visitors, representing eleven states, were in attendance at one or more sessions. New York Yearly Meeting, having sent representatives to the first sessions in 1858, very fittingly sent Levinus K. Painter and Judith Ann Kesinger, with accompanying minutes.

The Centennial Fellowship Hour, held on the grounds between 5:30 and 7:30 on Tuesday evening, revived "the tender grace of a day that is dead" when Friends appeared, dressed in the varying styles of the past century, but especially those worn commonly by

Friends of fifty or seventy-five years ago. One horse and cart, one wagon drawn by a team, and two Friends on horseback—one a woman riding side-saddle — made frequent appearances on the grounds. Exhibits of antiques also drew considerable interest. Numerous anecdotes were recounted and memories of Bloomingdale, Vermilion, and Central Academy days were renewed.

Western's First Session

The re-enactment of the first session of Western Yearly Meeting was an unrehearsed presentation of historical background supplemented by impersonations of the clerks, representatives, and others who participated in the opening session of 1858. Extracts from the original minutes were used as the basis for the incidents featured, under the direction of Lillith M. Farlow. Barnabas C. Hobbs, first presiding clerk, was represented by Lorton Heusel of Chicago; Washington Hadley, assistant clerk, was impersonated by Clayton Fields of Center Meeting; Elijah Coffin, presiding clerk of

Indiana Yearly Meeting, was represented by Furnas Trueblood of Richmond; and John Carter, chairman of the representatives of Indiana Yearly Meeting, was portrayed by Homer J. Coppock of Richmond.

The regular business of the Yearly Meeting proceeded under the direction of Claude O. Wood, presiding clerk, Dora O. Hollingsworth, recording clerk, Alice Hampton, assistant, Eunice R. Kendall, reading clerk, and Lloyd Lindley, announcing clerk. Norval E. Webb was reappointed General Superintendent by unanimous approval. In reporting on his first year of work, he expressed the conviction that, after a century of Kingdom building, God is calling us to take forward steps within the Yearly Meeting and in cooperation with the Church universal in order to minister to a world in revolution. He delineated three areas of concern for the future: (1) an evangelism which reaches redemptively into all of life! (2) a study of the needs of smaller meetings; (3) and a discovery and nurture of leadership. All of these, undergirded by creative worship and expressed in various forms of service from the local to the world-wide mission area, should continue to make the work of Western Yearly Meeting significant as it enters a second century of service.

Local Meeting Evaluation

The efforts of meetings to evaluate their spiritual condition is often more confusing than enlightening. This year's reports did not reveal any degree of self-complacency, however. Alice E. Rees, statistical secretary, reported a net gain of 86. The financial condition of most meetings seems good, only a few reporting indebtedness. A budget of \$30,065 was accepted for the Yearly Meeting, with a goal of \$63,000 for United Services. The Permanent Board encouraged Quaker Men to continue plans for a new home for the Yearly Meeting Superintendent. The Stewardship Committee, which seeks to educate the membership in coordinated methods of commitment, presented Wilbur Kamp, pastor of Xenia, Ohio, Meeting, who described the methods they have used to enlist giving of time, talents, and tithes—seeking not one, but all facets of commitment from each individual.

The several activities relating to Peace and Social Concerns were presented on Wednesday. Wilmer

Cooper reported on the work of the F.C.N.L.; Matt Thompson summarized the work of the Philadelphia and Dayton offices of the A.F.S.C.; and Gerald Wilson of Indianapolis, gave a verbal report on the Christian Rural Overseas Program. James Walker of Philadelphia spoke briefly on the purposes and accomplishments of the Friends World Committee and of the approaching seventh triennial business session in Bad Pyrmont.

Concerns of Friends

One of the oldest and certainly one of the most thriving activities of the Yearly Meeting is that of Missions. The U.S.F.W. presented Pearl Spoon, on furlough from Kenya Colony, East Africa, who described the status of women in a changing social pattern in which men have been favored educationally; multiple problems have resulted from this unequal opportunity for learning, and it is her concern that the women and girls of East Africa be helped as rapidly as possible to acquire needed skills and knowledge. Landrum Bolling, speaking for the Missions Committee on his recent visit to Africa, described the work of missionaries

against the background of the advance of Communism and the resurgence of Moslem activity. He referred, also, to the possibility of an educational plan in which Earlham College will cooperate with an indigenous group in East Africa. The U.S.F.W. received an offering of \$405.00 for the Ramallah Literacy Fund.

The Junior Yearly Meeting, under the direction of Catherine Cain and a talented corps of workers, studied "Western's Way," a unit designed to acquaint younger Friends with the history and customs of their ancestors. Dressed in Quaker garb, they presented to the adult Yearly Meeting a school-room scene of the past century, the chief feature of which was a spelling bee. A total of 181 junior Friends attended, with an average of 98. This year, for the first time, a high school group of Young Friends participated in several events during the week, including the presentation of a short play on Sunday afternoon entitled "What of Tomorrow?"

Landrum R. Bolling, new president of Earlham College, reviewed the educational purposes of the college and outlined the policies

which they hope to carry out in the coming years. Among the dreams for the future is the establishment of a graduate school of religion which will offer the Bachelor of Divinity degree.

The devotional half hours, led by Robert Cope of Wichita Meeting (Kansas), were a real inspiration, directing our thoughts toward the purposes, the power, the privileges and opportunities which Christianity, as interpreted by Friends, offers and requires. Larry Apgar, of Earlham College, directed music.

Toward a Universal Ministry

The careful planning of the Centennial Committee was in evidence throughout the week as "One Hundred Years of History, Work, and Worship" were recalled. The chairman, Lilith M. Farlow, was aided by representatives from each Quarterly Meeting; Pauline Pritchard served as secretary, and Wilma Reeve prepared the Centennial brochure. On Wednesday evening, a pictorial tour entitled "The Friendly Road," was presented which portrayed the consecutive establishment of meetings from their beginnings in England to the present day. James R. Furbay was



Photo by James Furbay

Coming to meeting in a horse-drawn cart are these Friends taking part in the Centennial celebration at Western Yearly Meeting.



Photo by James Furbay

Who could miss Levinus Painter as he and Frances Streightoff greet a very young Friend? That Quaker bonnet has gone to many Friends meetings.

responsible for the photography and Mabel Leigh Hunt wrote the script. (The pictures and a recording of the script are available for lending from Catherine Cain, 215 Indiana Street, Plainfield, Ind.)

The Literature Committee presented Elizabeth Emerson, beloved Quaker author, whose address on "Barnabas C. Hobbs" scintillated with human interest. The first clerk of Western Yearly Meeting, who was also a leading pioneer educator in Indiana, was made to live again.

The annual Quaker Lecture was delivered by Thomas E. Jones. Its title, "Close Proving of All," was taken from the minutes of New London Quarterly Meeting in 1862, a time of great trial for Friends. The application of the phrase to the present age, was apparent. The need to improve our resources, our ministry, and our work in order to serve adequately the demands of a new era, was considered.

Two ministers who had completed requirements for recording were recognized by the Yearly Meeting on Friday evening: C. Wayne Carter of Russiaville Meeting and the Five Years Meeting Board on Christian Education, and Keith Kendall of Farmers Institute Meeting and director of the Friends Student Center at Purdue.

D. Elton Trueblood addressed this session on "The Challenge of Christian Service." Reviewing the three major periods of Quaker history, he called Friends to the living of a fourth chapter in which a universal ministry will characterize our membership. To the end of implementing such a chapter, he elaborated on the distinguishing characteristics which the proposed Earlham graduate school of religion should embody. His address on Sunday afternoon, in which he suggested that "the past is only prologue" and called on the members of Western Yearly Meeting to commit themselves to a growth in depth rather than in numbers, brought to a fitting climax the week's memorable sessions.

In the words of our epistle to other Yearly Meetings, "... We must not, nor do we wish merely to carry on a tradition—build a memorial to the memory of God or of George Fox. We must each experience anew and for ourselves the presence of God, be moved by His spirit to carry forward His plan by actively engaging in ministry to people's needs, whether of body or spirit." Esther Littler

From Glenn Reece In Kenya

Dear Friends :

After getting stranded at Rome, I arrived at Nairobi six hours late. . . . I got to Kisumu this morning about 8:50 a.m. and Fred Reece was there to meet me. I have seen Clara Weaver, Roberta Allen, the Locks, Bob and Carol Mills, Helen Fletcher, and several of the native workers. I got a quick look at the hospital, staff houses, the main schools including Friends Bible Institute, the sawmill and powerplant and the T.B. cottages. It is quite different when you get a first-hand look rather than receiving an impression from what you are told and have seen in pictures.

Within hearing distance of the mission you can hear two groups of Africans singing and going through some of their pagan customs and dances. There is still work left to be done!

August 22

* * *

I've had the privilege of visiting the work at Ligulu and Kakamega as well as the new dispensary and two new meetings on top of Mt. Elgon. (Elgon is over 14,000 feet—about the height of Pike's Peak, and nearly thirty miles long). Fred Reece and I went today to see the District Education office regarding our educational work, and had a very satisfactory response. We stopped to see Benjamin N'gaira and family. I look forward to the visit of the Standas in America . . . it will be a real joy to have them as our guests.

My headquarters are with the Reeves, but I have had a meal with each of these families: Bob and Carol Mills, Dr. and Mrs. Green, Mabel Hawthorne and Helen Ridgeway, Helen Neatby (with Mildred Henry), Lewis and Shirley Lock, and Homer and Gladys Dorrell. I've visited with the Ellis Adams family, Bruce and Gladys Kellum Kimball, the Caughey's, the Allen Bradley family and the Kenneth Goom family. . . . We were entertained by Edith Ratcliff and Dorothy Pitman. Twice I've met with the Permanent Board and I spoke on Sunday morning at Yearly Meeting. I feel very much at home among the African Friends. It is certainly a real joy to be with them and to have the privilege which is mine.

August 29

Kisumu, Kenya,
East Africa

Correspondence:

To the Editor:

As reported in the Religious News Service, a prominent official of the Friends Committee on National Legislation declared recently:

"Churches must speak out on questions of national policy or admit that the Christian message does not apply to social or political problems."

We differ with this pronouncement in two respects; first, it is not "churches" but rather individuals that should speak. Church members are not united on "questions of national policy" nor on social, economic and political problems. If the church speaks, its message misrepresents the position of a large part of the membership. . . . The bureaucratic leaders of our churches do not necessarily represent the thinking of the membership. These officials occupy strategic positions and act as spokesmen but oft times their views are not shared by those for whom they assume to speak.

Second, because the church does not speak on "social or political problems" is no admission that the Christian message does not apply in these areas. Convinced, dedicated and practicing Christians will address themselves to these problems as individuals but will not assume to commit others.

We believe that re-born men and women whose lives are illuminated and transformed by loyalty to Jesus Christ will transform their society and its institutions. We believe that is the way Jesus intended it to be and that was the theme of his life and teachings. He did not advocate legislation as a means of reforming society and He did not seek to coerce His fellows into adopting his views. He placed his trust in the appeal of his message. He might have used the power to coerce but he chose rather to wait until human hearts and minds were transformed by accepting his way of love and service. Those who place their trust in the power of government to right wrongs and remake society are appealing from the Christian religion to Caesar.

J. Kennedy Sinclair,
Montclair, New Jersey
E. Merrill Root,
Richmond, Indiana
Clifford L. Haworth,
St. Louis, Missouri
Howard E. Kershner,
New York, N.Y.

Literature in Review



"Christy of Skippinghills," by Mabel L. Hunt, J. B. Lippincott Co., \$3.00.

This is a tender story of Christina Romans and her family as they make a big decision to move from the Bronx, New York, to a small town—Skippinghills.

Christy is twelve years old, she has all the feelings of joy and sorrow which accompany a girl with a zest for life. We rejoice with her as she enters writing contests, baby sits with Melinda Lou Daniels, makes new friends, and celebrates the Fourth of July festival.

But all who love living meet some despair, and many learn from it. This is true of our heroine. To know Christy and her new home town is to love, laugh and weep with them.

It is a privilege to become acquainted again with Christy—the first book was "Stars for Christy" and through her eyes we renew our joy at just being alive. "She has made the world shine for us, perhaps we can make it shine for ourselves," using her special magic—love.

Margaret Terrell

"Emory J. Rees, Language Pioneer," by Elizabeth H. Emerson, 25c.

All income from the sale of this pamphlet will go into a printing and literature fund, administered through the American Friends Board of Missions for promoting the production and distribution of Christian literature among Friends of East Africa.

This biographical tribute tells of the life of the man most responsible for getting the native Luragoli dialect, used in our Kaimosi mission area of Kenya, East Africa, into writing, thus laying "the foundation for the Christian education of an ignorant people." Emory J. Rees and his wife Deborah Rees, with the constant help of Joeli Litu, other Africans and other missionaries, slowly and painstakingly learned the native dialect, began the work of writing it down and deciding on characters to represent the different sounds heard in the natives' speech. Then followed an alphabetical listing of words heard, the making of charts and further exploration of the language, until in 1907 a First Reader was printed. Translations continued and help came from many quarters.

This story tells of the young Emory Rees in his growing years near Vermillion Grove, Illinois; and how, despite the personal tragedies which he and his wife faced during their years in Africa, their tremendous task of learning and teaching continued. His father had written him once, "Do the littles. Do them and see how they will enlarge in thy hands." So it has been.

Stride Toward Freedom, Martin Luther King, Jr., Harper & Bro. 1958, \$2.95.

The sub-title says: "A leader of his people tells **The Montgomery Story,**" but Martin Luther King, Jr., does much more than that. He lets us see his mental and spiritual pilgrimage. Before you finish you will admit that this book is another indication of the stature of this new leader of American life.

Primarily this "is the story of 50,000 such Negroes who were willing to substitute tired feet for tired souls, and walk the streets of Montgomery until the walls of segregation were battered by the forces of justice." (Page 69). Since the story cannot "be explained without a divine dimension," that explanation is here, told with such feeling and clarity that it conveys much of the emotional power which the leaders must have felt. This book is readable for, as a writer, Martin Luther King ranks high.

This review is being written at Westtown School during the Race Relations Conference. Here we are a concerned but isolated group. God can lead isolated groups, but it does one good to see His hand guiding in the heat of conflict—when there is only twenty minutes to prepare for saying just the right thing to thousands.

You need not to be overly concerned with race to need this book. If you are truly interested in the future of America or the coming of God's Kingdom, do read it.

Milton Hadley

FIRST LESSONS

Little ones file
To school in the land,
With wavering smile,
Tentative hand—
First fear will lift quickly
Like morning fog—
Fear will lift like fog.

Yet some must begin
By standing apart,
Shadowed within
The tentative heart—
Such fear settles bleakly
Like smog—
Sun will darken in smog.

—Anne Marx

AT SUMMER'S END

Come, Winter, with your icy blasts,
You cannot daunt me,
For I hid Summer in my heart
To ever haunt me.
Four frosty fingers mock, cajole,
You try to taunt me,
But I sealed Summer in my soul—
You shall not flaunt me.
And when you cannot have your will,
You try to jeer me;
For all your bluster and your blow,
You only cheer me.
Although you strike and howl and shriek,
I think you fear me,
For I hold Summer in my heart,
Forever near me.

Ethyl B. Johnson

Thoughts for Class Study

By John C. Harvey

October 12

The Messiah—Fulfillment of Hope Luke 2:25-35

This incident in the temple with Simeon and the family of Jesus is a very moving event. It portrays to us, as almost no other story can, the power of anticipation and the value of hope. There is a beautiful element in Jewish life which is revealed so clearly in the incident. Simeon, no doubt, represents a group of devout and righteous Jews who looked and longed and prayed for the coming of the Savior. This group, who had no organization and who were probably not even conscious of being a "group", stands in such contrast to some of the other groups about which we read in Jewish life. We are so glad for this element, and for Simeon as a representative spokesman.

The heart of Luke must have warmed noticeably when Mary or someone else "on the inside" told him about this incident in the temple. It seems to be such a fitting part of the infancy of Jesus—such a lovely and tender revelation of what God was about to accomplish. It is to the credit of the devout people of the time that they included more than just the Jews in this salvation which God was bringing to men. Jesus was a "light for revelation to the Gentiles" as well as for "the glory of thy people Israel." Being a Gentile, Luke would certainly appreciate this inclusion.

Such revelations of God are more apt to come to the hopeful persons among us. They are more apt to come to those who have trained themselves by long years of prayer to expect great things from God. They are more apt to come to the Simeons than to the Herods. Are some "revelations" then merely the result of a "build-up" in the mind or some imaginative person? Yes, perhaps they are. Someone may have been thinking so long along a certain line that after awhile it seems true and seems to him to have come from the skies as divine revelation. But there are ways of testing these visions. One test is the kind of purpose that is being realized through the vision. Another,

of course, is the test of time, to see whether it comes true. When we cannot be sure, then we can afford to wait and see if it works out according to the original "revelation."

Unless a person is something like Simeon, such a revelation would not mean much to him, anyway. Unless we place ourselves in a position of hopeful anticipation, we shall probably fail to make much progress in the spiritual life. If we are something like Simeon, we too can come to a place of assurance before we die, so that we can say "Mine eyes have seen."

QUESTIONS: What is the difference between knowing Christ as a historical figure and receiving Him as a personal Saviour? Are we coming to our Meetinghouses in hopeful expectation that God is bringing salvation through Jesus?

October 19

The Meaning of Jesus' Baptism Matthew 3:13-17; Luke 3:15-22

Many Christian scholars have wished that more could be known about John the Baptist and about his relationship to the life and work of Jesus. The accounts that appear in the New Testament speak vividly of the power and rightness of John's message. Jesus was among those who recognized the message as coming from God, and so it was natural for Jesus to accept the preaching and submit to the baptism of John.

We as Friends do not practice the rite of water baptism, but this should not deter us from seeking the spiritual meaning back of the ceremony. We are not qualified to understand the full impact of its meaning to Jesus, and therefore we should be very slow to attempt to say what it must have meant to him. It was generally understood that baptism formalized some kind of vow. In the instance of Jesus' baptism, the presence and power of God's Spirit, the divine approval, and the prompting to a dedicated ministry are vividly expressed.

It was evident to John, just as it was to Jesus, that the divine approval had been given to Jesus as

God's Son and chosen One. This was an anointing experience, and Jesus was conscious of a mission which was soon to be carried out by him. The gift of the Spirit was not for his personal pleasure or satisfaction, but rather furnished him with the prompting and power for the ministry he was to undertake. Again, if we knew more about the preaching of John, we could understand more about the beginnings of Jesus' ministry.

We must not get lost in the terminology of the baptismal experience. The dove, the opening of the door of heaven, and other physically described experiences, are but vividly expressed spiritual experiences. The Holy Spirit came upon Jesus as a dove. The main point is that the Spirit did come upon him. This total experience was God's approval and commission to his Son, in whom He was well pleased. In trying to understand the meaning of Jesus' baptism to him, we may well get some light on the kind of baptism which we need upon our lives.

QUESTIONS: What were the main points of John's message, and which ones apply to us today? What is the real meaning of baptism? What baptism is central in Quaker life, and have we forgotten it to a great extent?

Lesson written for supplementary use with the "Penn Adult Quarterly," published by the Board on Christian Education of the Five Years Meeting of Friends, 101 Quaker Hill Drive, Richmond, Indiana. Lesson based on "International Sunday School Lesson: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Over 1,000 laymen and pastors have attended Yokefellow institutes since the religious training program began a year ago. Held at Yokefellow House, in Richmond, Indiana, and at other conference centers, the two-day institutes seek to prepare laymen, in particular, for more active local church participation toward the development of "the universal ministry."

A one-foot shelf of 17 books suggested for individual or group reading is being urged as a practical theological education for laymen. A guidance manual has been prepared to assist in the organization of prayer and fellowship groups in local churches, and over 6,000 copies have been sold since publication three months ago by "The Upper Room." D. Elton Trueblood heads the national Yokefellow Movement.

Friendly Life = Far and Near

OUR GENERAL SECRETARY, Glenn Reece, left Richmond on August 19th for points east. A few weeks were to be spent at our mission stations in Kenya Colony, East Africa. A brief visit to Ramallah, Jordan, was hoped for. Right now, along with several hundred other Friends, he is in attendance at the executive sessions of the Friends World Committee for Consultation in Bad Pyrmont, Germany. Before returning home he will visit with Friends in Ireland and England, and while there will attend sessions of the Friends Service Council and Meeting for Sufferings of London Yearly Meeting. He has traveled by plane as much as possible and is expected home by October 10th.

* * *

PALM BEACH FRIENDS held Meeting for Worship on Eighth Month, 24th, for the first time in the new Meetinghouse at 823 North A Street, Lake Worth, Florida. Ground was broken in Third Month, 1958, and construction is virtually completed, except for paving and landscaping. Members of the meeting appreciate all that others have done to help make this building possible. Winter and summer visitors and those moving to this area will be welcomed at the new location.

* * *

VIOLET LINTON, a Friend of Leesburg, O., presented a number of oil paintings recently in her own exhibit at the gallery of Boyd Auditorium, Wilmington College. Violet Linton studied art at Indiana University and privately. She has shown pictures and received awards in a number of art exhibits throughout Indiana. She teaches art and music in Leesburg, and is the wife of Edward Linton, pastor of the Leesburg Meeting. The work presented in her exhibit resulted from extensive travel in the United States and Old Mexico by Violet Linton. In it she preserves some of the scenes across these two countries.

* * *

THE RICHMOND, VIRGINIA, Friends Meeting has approved a recommendation to establish a fund for an annual lecture as a memorial to the late J. Hoge Ricks, first judge of Richmond's Juvenile and Domestic Relations Court and for 25 years Clerk of Baltimore Yearly Meeting. Outstanding Friends leaders will be invited to come to the Richmond Meetinghouse to speak on various phases of Quaker history, Quaker philosophy and related subjects. This Memorial Lecture will be financed by voluntary contributions from Friends and others who knew and appreciated

J. Hoge Ricks. The first lecture will probably be given in early March, 1959.

The committee in charge is composed of Robert C. Clark. L. Maxie Duty, Emmet M. Frazer and Katharine C. Ricks. Edward F. White, is Treasurer.

* * *

SYDNEY BAILEY, British Friend who has served on the staff of the Quaker program at the United Nations for the past four years, is leaving the program in September to begin a study on procedure and practices of the United Nations General Assembly. This study will be under the auspices of the Carnegie Endowment for International Peace, which is financed by the Rockefeller Foundation. . . . On August 13th, Sydney Bailey's "United Nations Report on Radiation" was published in The Christian Century. In it he concluded that everything done to minimize irradiation of human populations will be to the benefit of the health of the world's people. This irradiation includes exposure from operations for peaceful uses as well as contamination from the explosion of nuclear weapons.

* * *

THE FIFTIETH WEDDING anniversary of S. Maurice and Edyth Hoyt Underhill was recently observed. Both having been brought up in Friends meetings, these Friends met at Oakwood School in Union Springs, New York, and were married September 5, 1908 in the Minneapolis Meeting, by William Penn Angell. They are now members of the Walnut Creek Meeting. Their family entertained in their honor with a reception at the home of their son Robert Underhill in Lafayette. Their son J. Hoyt Underhill and his family from Sherman Oaks, California, were present as was also their daughter, Betty Jewett and her family from New York. Helping to honor their grandparents were eight grandchildren.

* * *

RUSSELL REES, Secretary of the Board on Christian Education of the Five Years Meeting, and Agnes Coggeshall, Secretary of the Religious Education Committee of Philadelphia Yearly Meeting, led a seminar on the problems of the First Day School on Sunday, August 31, when Friends of the Southern Appalachian area met in conference together. Beginning at 9:30 a.m., with the meeting for worship, the conference stressed the needs of small meetings. First it considered the problems of organization and the role of parents. After lunch the conference considered the materials which are available from the

Five Years Meeting and the Friends General Conference. In conclusion there was time for private discussions with the seminar leaders.

* * *

TO BAD PYRMONT this month for sessions of the Friends World Committee on Consultation go a number of Five Years Meeting Friends. Among them as well as Glenn Reece are Ruth Replogle, Helen Hole, Willard and Faith Hastings, Homer Coppock, Ward Applegate, Fred Boyer, Rachel Osborn, David Scull, and John M. Sexton.

Homer Coppock preceded his attendance at Bad Pyrmont with visitation of Friends and family in England, Scotland, Norway and Denmark. He looked forward to two days to be spent near Stockport in northern England checking on genealogy of his family which left there in the days of William Penn. He hoped to meet with Friends in Edinburgh and New Castle, preceding by boat to visit with Friends in Stavanger, Norway and then to Copenhagen before taking the train to Hamburg and on to Bad Pyrmont.

* * *

QUAKER LEADERSHIP COURSES will be sponsored for the third year by Wilmington College and the Wilmington Yearly Meeting. There two courses, running from September 16 to October 21, which are both open to local residents as well as college students and which may be taken either for credit or not.

Louise Griffiths, well-known as a writer of Christian education materials and the wife of Warren Griffiths, professor of political science at Wilmington, will teach a class on "The Ways People Learn Religion". T. Canby Jones, who is professor of religion and philosophy at the college, will teach a course entitled "Three Hundred Years Of Quakerism." Louise Griffiths' class is the seminar type, consideration being given to basic theories of learning and ways in which these ideas can function in religious education. Canby Jones' course is centered around the background of the Quaker movement in 17th century England, the life of George Fox, and the development of the life and beliefs of the Society of Friends since its beginning.

* * *

ARRIVAL OF THE FIRST QUAKERS, also the first settlers, 150 years ago, in what is now the township of Collins, was celebrated on August 24th, by the Collins, N. Y., Friends Meeting. The event is made especially significant because

these first Quakers, under the guidance of Jacob Taylor and representing the Philadelphia Indian Committee, came to the area as missionaries to the Seneca Indians. On behalf of the Indian Committee, Jacob Taylor purchased 700 acres of land from the Holland Land Company in 1808. This tract joins on the east side of the reservation.

In the afternoon Levinus K. Painter gave the historical address at the Meetinghouse, after which a marker was dedicated at the grave of Jacob Taylor. The plaque was unveiled by Philip Taylor who represented some fifteen members of the Taylor family who were there. The presentation was made by Robert Meech in behalf of the Buffalo Historical Society; and Cornelius Seneca, Chairman of the Council, spoke on behalf of the Seneca Nation.

* * *

CLARENCE AND KATHLEEN WEBB-HARRIS visited with Friends in the U.S. during the late summer. Clarence Webb-Harris, who is Clerk of the Jamaica Yearly Meeting, together with his wife and their 15-year-old son Reginald have made stops at Pendle Hill, in Canada at the Toronto and Vancouver Meetings, in Chicago and Richmond, Indiana, and have attended Yearly Meetings whenever they were in the area at meeting time. A former student of Earlham College, Clarence Webb-Harris is the headmaster of a private Friends School. Their home is at Mandeville, Jamaica, B.W.I.

* * *

A NEW WEAPON in the fight against discrimination in housing has appeared with the issuance of common stock by the Modern Community Developers of Princeton, N. J. Its stock registered with the Securities and Exchange Commission, it is the first national firm dedicated to integrated housing exclusively. It is issuing 15,000 shares of common stock, par value \$100, to be sold at par. Operations will begin when subscriptions total \$250,000, and already they are past the \$193,000 mark. With their goal a moral one—equal housing for all—they will “furnish no funds to developers of either all-white or all-Negro housing.” David H. Scull, a Friend of Annandale, Virginia and an anti-segregation leader in the Washington, D.C. area, is chairman of the board of Modern Community Developers.

* * *

THE ERMIN PERISHO MEMORIAL Scholarship fund, newly established by the Committee of Friends on Indian Affairs, has been awarded to four persons. The recipients include Mary Emily Perisho, who is now attending Friends University, and Joann Lankford, an Indian girl who grew up in the Mission School at Wyandotte and also attends

Friends. Another recipient is Nadine Hilliard, a young Indian woman who became active in the church at Council House and attends Miami Teachers College. She has taught and helped in our Friends church at Council House in many ways. The fourth person is Frankie Sue Records, another young Friend active at Council House.

Marie Hobson is the newly-appointed chairman of this Scholarship Committee, succeeding Ruthanna Simms who served two years. Marie Hobson, who is the daughter of Eber and Martina Hobson, Friends workers with the Big Jim Indians in Oklahoma for many years, is now on the teaching staff at Wilmington College. She is active with the Young Friends Committee of North America.

* * *

CAMP NEE-KAU-NIS in Waubesa, Ontario, is the summer camp of Canadian Yearly Meeting. Genuine appreciation has been expressed for the leadership support which the Five Years Meeting has given that camp program in recent years through such persons as Errol Elliott, James Furbay, Lawrence Peery, Leonard Hall and Robert Rumsey.

Even so, it was a little startling to the Leonard Hall family to learn recently that a camp building on the shore of Georgian Bay in northern Ontario had been named for them. Yet this was the content of a recent letter from Stirling Nelson. Last summer the campers at Nee-Kau-Nis had considered the naming of their various buildings. They chose to call the main building Nelson-Hall, in recognition of the fine leadership offered by the Leonard Hall family as well as the steadfast support and enthusiasm given by Stirling Nelson, the Canadian Friend so active in the camp's growth and expansion.

* * *

MEETING ON THE REDLANDS University campus in early August, some 350 Friends of Pacific Yearly Meeting met in regular session. Outstanding was a report by Orion Sherwood, a crew member of the Golden Rule, who had been released a few days before from the Honolulu jail. He told of a second boat, the Phoenix of Hiroshima, under the command of Dr. Earle Reynolds, a Mennonite, which took over where the Golden Rule had to leave off in its protests against the U.S. nuclear-testing program. Crew members of the two boats had not known each other previously. A concern was approved to ask all Friends on the West Coast to join in prayer and public witness concerning the construction of the two intercontinental ballistic missile bases now underway at Lompoc, California, and Spokane, Washington.

Donald Campbell, of the Mexico City, Meeting, told of the proposed informal All-Mexico gathering of Friends to be held this November. This has grown out of the recent visitation by Heberto Sein to Friends of the Five Years Meeting who are in northern Mexico, during which he spoke to several meetings of 80 to 100 Friends.

Friendly Fellowship

Arcadia, Calif.—Margaret Sumpter, a member of the Arcadia Friends Church, has been appointed director of the Released Time Christian Training program in the Arcadia school system. This program offers to all 5th grade students one hour each week for attending class in Biblical instruction.

* * *

Friendsville, Tenn. — This Meeting's Board on Peace and Social Concerns recently sponsored a poster contest among its children and young people. Winning posters were taken to the Yearly Meeting, where the following placings were received by Friendsville: first prizes for Dickie McGill, Diane Coffey and Sharon Cate in their respective age-groups; and third prizes for Ronnie Sexton and Hope Adkins, also in their age-groups.

* * *

West Milton, Ohio—This meeting is continuing its study of John. It has also taken up another section of “Faith and Practice.” Welcomed to their fellowship are all concerned Friends and those who wish to know more of what it means to be a Friend.

* * *

Garden Grove, California—The Alamos Friends Church reports that the Wednesday evening prayer meeting is really an “Hour of Power”. The subject considered last month was “They Teach Us to Pray.” Persons and the topics they lead were Bob Jamison on “Abraham—The Argument of Prayer”; Marie Hamel on “Moses—The Benefits of Prayer”; Walter Hoffman on “Joshua—the Conditions of Prayer”; and Nick Tuozzo on “Gideon—The Daring of Prayer.” In introducing this series Eugene Coffin said, “Prayer must be known at first hand, or it is not known at all.”

* * *

Springfield, N. C. — Sunday School superintendents and Bible School Committee chairman from all the seventy-two Friends meetings in North Carolina were invited for a conference at Quaker Lake on September 14th in the afternoon. “Since the calibre of instruction in our Sunday School depends greatly upon the ability and interest of the superintendent and Bible School Committee chairman, this is looked upon as a very important gathering.”

Jane Heirich, the Meeting's new choir director and organist, began her ministry in music at Springfield on September 14th. She majored in music at Earlham College where she served as student-director of the Earlham choir. She is teaching in the Music Department of Bennett College in Greensboro; and her husband, Max Heirich, is the College Secretary for the High Point Office of the American Friends Service Committee.

* * *

Stuart, Iowa—Lloyd H. Mendenhall, member of Bear Creek Meeting in Iowa Yearly Meeting, retired as clerk of Bear Creek Quarterly Meeting after thirty years of continuous service—from August 1928 to August 1958. During this long period he missed only six sessions—two because of winter blizzards, one during which no one attended, and four because of sickness. It was with regret that the Quarterly Meeting accepted his resignation. Words of appreciation were expressed, and a gift will be given later, as a small token of love and esteem. It is noteworthy that the preceding clerk, A. J. Hadley, also served for thirty years. Leah Cook, also of Bear Creek Meeting, was appointed as clerk to fill the present vacancy.

Lloyd Mendenhall is father of Herschel Mendenhall, now serving as a missionary in Africa.

* * *

Cambridge, Mass. — The Cambridge Meeting has recently welcomed Ruth Ferguson as she undertook her meeting responsibility as part-time assistant to George Selleck. Her work will be particularly in connection with the First Day School Committee and the Young Friends Fellowship. She expects also to study in the Harvard Graduate School of Education. A member of the Merion, Pa., Meeting, Ruth Ferguson has taught at George School and received her B.D. degree from Yale Divinity School. Since 1956 she has directed religious education for a Congregational church in Connecticut.

* * *

Winston-Salem, N. C. — Members of this meeting who attended North Carolina Yearly Meeting, met together recently for a carry-in supper, prayer meeting, and round-table discussion on the merits of Yearly Meeting. Each one who attended was impressed with how well the program was planned and carried out. The Guilford campus was alive with children and young people going from one activity to another, all busy, happy and interested. One little Winston-Salem boy who spent the week there with his mother and sister has decided that next year his father's vacation just must be arranged so he can attend Year-

ly Meeting with his family! Concern was expressed that Friends keep alive the spiritual values derived from the various devotional periods during Yearly Meeting, and that this interest grow.

* * *

Muncie, Indiana—Richard Newby and family arrived in Muncie early in July. A reception honoring their new pastor and family was held on July 27, while the Newbys held Open House for the meeting in the new parsonage recently purchased by Muncie Friends.

A Peace Day has been set for November 16 by the Peace and Social Concerns Committee, at which time Milton Hadley will be the guest speaker. Goals for the coming year and regular meeting times were established at a Meeting Retreat held at Quaker Hill in Richmond on September 13.

For a first-hand report from our missionaries in Kenya, a recording tape was sent to the Albers, who are members of the Muncie Meeting, and to Fred Reeve. Receiving their recorded messages and concerns back in Muncie at the August Monthly Meeting was a great encouragement to the meeting's missionary concern. Also felt is a growing responsibility toward the United Budget of the Five Years Meeting. A special subscription drive for The American Friend is being conducted by one of the Sunday School classes, and all families are on the Quaker Action mailing list.

David Jolliff has been named Pastor's Assistant in Youth Work. A special program is being planned for all Friends students enrolled at Ball State College in Muncie. There is a growing need for a full-time Director of Religious Education, and the Christian Education Committee has been given responsibility for developing this concern.

* * *

High Point, N. C.—One week of Vacation Church School was held by High Point Friends, July 28 to August 1. Our staff, including teachers, assistant teachers and helpers, numbered 25. Total enrollment was 85. For one assembly program we invited Rabbi Herbert Silberman from the local synagogue to tell us about Hebrew ways and religion. For another assembly the guest speaker was Lucretia Moore from Guilford College, who told us of the Friends work in Ramallah, Jordan, where she and her husband, Floyd Moore, have taught in the schools.

Interest was much greater this year on the part of members of the meeting as well as the children themselves. The Open House on Thursday evening was well-attended. Our Candlelighting Service on the last day drew many adults who were not helping with the school, besides the entire school for this time

of worship and inspiration. About one-hundred and thirty persons joined the picnic lunch on Friday. Our sharing project offering totaled \$26.35.

The Junior boys of the school enjoyed the soft ball field just completed by the Brotherhood Class of our Meeting.

Vada Vuncannon

* * *

Dartmouth, Mass.—The annual Clam Bake at Allen's Neck in late August has become an institution since its beginning as a Sunday School picnic some seventy-five years ago at Horseneck Beach. Over the years the crowds grew so tremendously that it was given up as a Sunday School project and turned into a money-making effort to support special projects of the Allen's Neck Meeting.

Rosella Borden is the convenor and Hettie Tripp the chairman of the Clam Bake committee. Florence Smith is responsible for ticket sales; Jean Parsons for waiters, and Harry Allen and Hettie Tripp take care of the cook house. Julius Smith has the important responsibility of being bake master. Gladys Gifford, Elizabeth Allen and Ellen Carrier are in charge of selling other items such as aprons, rugs and food stuffs. Many persons help who have no other connection with the meeting.

Probably this was the last year for the Bake in the little grove near the Meeting House since the Meeting has purchased two acres of woodland near the parsonage for their own clam bake grounds and other purposes. This lot will be developed through the coming year largely through volunteer help.

BIRTHS

Green—To Dr. Peter and Hope Green, at Friends Hospital, Friends Africa Mission, Kenya Colony, East Africa, on August 20th, a daughter, Elizabeth Mary.

Jones—To Charles and Mary Lou Bond Jones of the New Burlington, Ohio, Meeting, on August 22, 1958, a son, Rodney B.

Pennock — To Roger and Elizabeth Haines Pennock, at Ithaca, N. Y., on May 7th, a son, Robert Tatnall Pennock.

MARRIAGES

Bulls-Blythe — Irene Griffin Blythe, daughter of Hunter and Allie Griffin Blythe of Franklin, Virginia, and James Alton Bulls, son of Edward and Minnie S. Bulls, of Sedley, Virginia, on May 24th.

Norris-Flory — Carolyn Sue Flory, daughter of Mr. and Mrs. Charles E. Flory of Elgin, Illinois, to John R. Norris, son of Mr. and Mrs. Paul B. Norris of Amboy, Indiana, on August 23 at the Church of the Brethren in Elgin. The

couple is living in North Manchester, Indiana.

DEATHS

Albright—Myrtle Albright, a member of the Winchester, Indiana, Meeting, at Winchester on August 21st. Surviving are her husband Charles Albright, a daughter, Pauline Keener, and a grandson, Gene. Services were in Winchester in charge of Zelma Mills, with burial in the Fountain Park Cemetery.

Bradshaw—Nannie J. Bradshaw, an elder of the Bethel Friends Meeting, Franklin, Virginia, on July 8th. A birth-right friend, she was born on January 23, 1888, near Sedley, Virginia, the daughter of William Albert and Nancy Cobb Blythe. She is survived by her husband, Jephtha J. Bradshaw, one daughter, six sons and 18 grandchildren. Services were held at the Bethel Meetinghouse, with burial in Rosemont Cemetery at Sedley, Virginia.

Hale—Alton T. Hale, a member of the West Richmond Friends Meeting, in Richmond, Indiana, on July 29, 1958, at the age of 85. Born on January 19, 1873, he was the son of William H. and Ann Bunting Hale. In 1932, after serving in other responsible positions, he became president of the First National Bank of Richmond, and at the time of his death was chairman of its board of directors. His wife, the former Mary Baylies, died in 1951. He was particularly interested in music and never failed to give help and encouragement to the choir of the West Richmond Meeting. Surviving are two sons, Dr. Joseph B. Hale and Thomas A. Hale of Rochester, N. Y., and one daughter, Mrs. John Karol of Chapqua, N. Y. A memorial service was held for Alton Hale at West Richmond Friends Meetinghouse on Thursday afternoon, July 31st.

Lewis—John Moore Lewis, at Cincinnati, Ohio, on July 28, aged seventy-five. He was born at Amesville, Pennsylvania, the son of Benjamin and Elizabeth Lewis, members of Baltimore Yearly Meeting, on April 15, 1883. Beginning at eight years of age he worked at small jobs in the coal mine where his father was superintendent and engineer. After graduating as a mining engineer at Cornell University he was associated continuously with the Hueston Coal Co. and its residual interests for more than fifty years. Shortly after his marriage to Mary Coker on September 2, 1919, they moved to Cincinnati, Ohio and became associated with the Cincinnati Friends Meeting, along with others of the Lewis family who had just come to Cincinnati also. His engineering talents were broad, and he used them on several occasions in the service of the Cincinnati Meeting.

He served most ably as the supervising engineer and architect's representative when the present meetinghouse was built in 1929-30, according to plans which were drawn for the meeting by his brother, Robert A. Lewis of the Homewood Meeting in Baltimore. Not only does the well-built meetinghouse stand as a monument to his skill and integrity, but the memories of his tender and kindly concern as an elder and

as clerk will long be a benediction upon all Friends who knew him. Funeral services were held in the Cincinnati Meetinghouse on July 31, with Don Stanley at the head of the meeting. Burial was in Spring Grove Cemetery.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona — Friends Meeting, 129 N. Warren Ave.; worship. First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley, California — Friends Memorial Church, Fulton St. at Channing Way. Morning Worship, 11:30 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spittler, minister, 2130 Channing Way, phone Res. AS. 3-6170; Office TH 3-7534 (Th—Thorwall; AS—Ashberry.)

Citrus Heights, California — Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45. Worship 11 and 7:30. C.E. 6:30. Prayer Mtg. Wed. 7:30. Glen and Mildred Rindard, Pastors. Phone Parkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Homer Vail, 620 E. 9th St., Interim Minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Homer Vail, 620 E. 9th St., Interim Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Roy Knight, Minister, Richmond 70716.

Pasadena, California — First Friends Church: 2540 E. Orange Grove Avenue, 9:45 a.m.; Church School; 11:00 a.m.; Meeting for Worship. Phone SY 63372, Stuart Innerst, Pastor.

Whittier, California — East Whittier Friends Church, 15911 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 7:00 Charles S. Ball, Minister, 15921 E. Russell St. Phone OWea 1-3124.

Whittier, California — First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's groups 7:00 P.M. Office address, 310 E. Philadelphia St., W. Marvin Gilbert, Clerk; Harold Walker, Minister. Phone 43-467.

Yorba Linda — 4642 Main St., S. S. 9:30; Worship 11:00 a.m. and 7:00 p.m. Prayer meetings Wed. 7:00 p.m. Pastor Paul Shugart. Phone LAkeview 8-7047.

CANADA

Montreal Quebec. — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A. 1355 Dorchester Street West.

Toronto, Ontario—Meeting for Worship every first day, 11:00 a.m., 60 Lowther Ave. (North from cor., Bloor and Bedford. First Day School same. Friends welcome at all times; for overnight, write in advance.

COLORADO

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m., Worship 11 a.m., and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — Friends Meeting (Five Years Meeting) Sunday 10 a.m. Meeting for Worship and Study, Katherine Honold, Clerk, 4720 West 35th Ave., Ava C. Maris, Correspondent, 4128 Grove St.

CONNECTICUT

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane. West Hartford.

FLORIDA

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk, Chas. T. Moon, Church address.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 116 Florida Union.

Jacksonville, Florida — Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone EVERgreen 9-4345.

Lake Worth, Florida — Palm Beach Friends Meeting, Meeting for Worship, 10:30 a.m.; 81 South Lakeside Drive, Lake Worth.

Orlando — Winter Park, Florida — Worship, 11 a.m. in the Meeting House at 316 East Marks St., Orlando; telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

ILLINOIS

Chicago, Illinois — Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois — Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.) Take bus to 108th and Western; Phone Hilltop-58949. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister 10729 S. Maplewood Ave. Phone CEDarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends, Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUtterfield 8-3066.

Downers Grove, Illinois — Downers Grove Monthly Meeting of all Friends, Sunday Meeting for worship 10:30 A.M. at Avery Conoley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

INDIANA

Anderson, Indiana — First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Bloomington, Indiana—Meeting for Worship and First Day School (kindergarten) at 11:00 a.m., Study and Discussion, 10:00 a.m., in the Indiana School of Religion Building. Union and Seventh Streets. Hazel Smith, Clerk, 1600 East Hillside Drive. Phone 9688.

Carthage—Friends Church, South Main St. Bible School 9:30 a.m.; Morning Worship 10:30 a.m.; Robert A. Shockney, Minister.

Carmel—Friends Church, Corner of Third St., and Rangeline Road; Meetings for Worship, 8:30 and 10:30 a.m. Bible School, 9:30 a.m. Youth Meetings, 5:00 and 7:30 p.m. Midweek Meeting, Wednesday, 7:30 p.m. Keith H. Kirk, Minister, Phone VICTor 6-2066.

Evansville, Indiana — Unprogrammed meeting for worship, First-days, 10:45 a.m. YMCA, 205 N. W. 5th. Call Herbert Goldhor, H. A. 5-5171, after 6:00 p.m. G. R. 6-7776. All Friends welcome.

Indianapolis—Irvington Friends Meeting, 23 S. Ritter Avenue. Meeting for Worship and Church School, 10:30 to 11:30 a.m. Francis O. Reisinger, Minister. For information call: Me. 2-7724.

Indianapolis, Indiana—First Friends Meeting, 3030 East Kessler Boulevard, Until September 1st. Meeting for Worship and Sunday School for children 10:00 a.m. Errol T. Elliott, Minister, Ruth Day, Minister of Christian Education. Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Allen Reynolds, Minister.

Knightstown—Friends Meeting, East Brown St. Bible School 9:30 a.m. Worship Service 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Lafayette—Farmers Institute Friends (10 mi. S.W. of Lafayette); Sunday School—9:30 a.m.; Worship Service—10:30 a.m. Keith Kendall, pastor, 220 Pierce St., Ph. 3-4121.

South Marion Friends at 38th and Harmon Streets, Bible School 9:30 a.m. Morning Worship 10:30. Evangelistic Services 7:30 p.m. Prayer Meeting, Thursday 7:30 p.m. Isaac Phillips, Pastor.

Mooresville, Indiana — Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30. Mid-week Meeting, Thursday 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets. Sunday School 9:30 a.m. Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATLAS 2-5674 (home), ATLAS 8-5680 (church).

New Salem, Greentown, R. R. 1, Phone Market 8-3224. It is located two miles south west of Greentown.

Plainfield—Friends Meeting, East Main Street on U.S. 40, 12 miles west of Indianapolis. Two Meetings for Worship, 8:30 a.m. and 10:30 a.m. Church School, 9:30 a.m. Ruth Milhous, Clerk. 507 E. Main; D. Aldean Pitts, Minister, 432 E. Main; Office Phone, TErrence 9-6490.

Richmond—First Friends Meeting, E. Main and 15th Streets. Church School 9:15. Morning Worship 8:30 and 10:30. David Castle, Minister; Marie Ferguson, Minister of Education.

Richmond—West Richmond Friends Meeting, 7th and West Main, Sunday School and Forum 9:15 a.m.; Meeting for Worship 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceiland—Meetinghouse on W. Main St., 2 m. north of U.S. 40 on state rd. 3. S.S. 9:30 Worship 10:30 Earl P. Prignitz, pastor.

IOWA

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

West Branch—Hoover's birthplace; 10 miles east of Iowa City. Church School 9:30 a.m.; Worship 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas—University Friends Church, University Avenue at Glenn, Bible School, 9:00 a.m., Meeting for Worship, 10:00 a.m. and 7:00 p.m. Junior Hi-C.E., 5:00 p.m. High School College Fellowship, 6:00 p.m. Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

KENTUCKY

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 423 South First Street — Phone TWInbrook 5-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 11:00 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

Sandy Spring—Friends Meeting, 13 miles north of Washington, D.C.

MASSACHUSETTS

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Massachusetts—Friends Meeting, 45 Avon Street. First Day Bible School 10:00 a.m., Meeting for Worship 11:00 a.m., Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel: Saugus 8-2023 W.

Lynn, Massachusetts—Sisbee Street Meeting-house near B & M Station, Meeting for worship 11:00 a.m.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m.; Bible Study at 12. James A. Cooney, Minister. 29 Tremont St., WY6-4041.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA. Woodward at Winona. Visitors telephone Townsend 5-4036.

Kalamazoo—Unprogrammed Meeting for Worship 10:00 a.m. Discussion 11:00 a.m. Sunday School 10-12, Meeting House 508 Denner. Visitors call FI 9-1754.

Traverse City, Michigan—Traverse City Friends Church, corner of Fifth and Oak Streets, Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South, Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbot Ave., So. Phones WA 6-9675 (Res.) WA 6-6159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call Ha 1-8323.

St. Louis, Missouri—Unprogrammed, 2539 Rockford Road, Rockhill, Missouri (suburban St. Louis). First-day meeting, 10:30 a.m. Monthly Meeting for business, second First-day following pot luck at noon. Clerk, Albert Ley, W. down 3-6418.

NEW JERSEY

Montclair—289 Park Street, First-day school 10:30 a.m., Meeting for Worship 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Gasport—Friends Meeting. 10:00 Sunday School, 11:00 Morning Worship.

NEW YORK—Meetings for worship First days 11 a.m. (Riverside 3:30). Telephone GRamercy 3-8018 about First Day Schools, monthly meetings, suppers, etc.

Manhattan: at 221 East 15th St.; and at Riverside Drive & 122nd St., 3:30 p.m.

Brooklyn: at 110 Schermerhorn Ave., and at corner Lafayette & Washington Ave.

Flushing: at 137-18 Northern Blvd.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Ave-

nue and Church Lane, Riverside, New York, Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road, Clerk; Frances B. Compter, 17 Hazelton Drive, White Plains, N. Y.

NORTH CAROLINA

Farmer—Science Hill Friends Meeting, Bible School 10 a.m. Meeting for Worship 11 a.m. Midweek Meeting Wednesday, 7:30 p.m. Joseph E. Moorfield, Minister.

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road; Bible School 9:45; Morning Worship 11:00; Wednesday evening worship 7:30; Robert M. Jones, Minister.

Greensboro, N. C.—Spring Garden Friends Meeting, 1608 Spring Garden St. Bible School 9:45; Meeting for Worship 11:00 and 7:30 Midweek Meeting Wed. 7:30. Leslie N. Winslow, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road; Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F. 6:30; Mid-week Meeting, Wednesday, 7:30; Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-6198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson: Bible School 9:45; meeting for worship 11:00; F.Y.F. 6:00; Midweek Meeting 7:30 Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati—Friends Meeting: 2910 Eden Ave. (near University Ave., four blocks east of Vine St.) First-day School 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., Phone: EA 1-2619.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship, First-day, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

West Milton, Ohio—Friends Meeting, Bible

School, 9:30 a.m.—Worship, 10:30 a.m. No. Main at North St., Valentine Krumm, Pastor.

OREGON

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

Portland, Oregon—First Friends Church, S. E. 36th Ave. and Main St., Bible School 9:45 a.m., Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m., Prayer Meeting Wed., 7:30 p.m. Foster or Hawthorne Bus. to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BElmont 4-3107.

PENNSYLVANIA

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

TENNESSEE

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. Secretary, Esther McCandles, 234 Jones JA 5-5705.

TEXAS

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9610.

VIRGINIA

Richmond, Virginia—Friends Meeting, 4500 Kensington Ave., Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

PUERTO RICO

San Juan, Puerto Rico—Meeting for Worship second and last Sunday 11 a.m. at Evangelical Seminary in Rio Piedras. Visitors call 6-0560.



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YOUR FAMILY

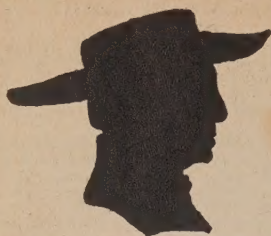
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From the Life of a Lad

This lad was born in Spain but at an early age moved with his parents to Cuba, living at Gibara on the eastern tip of the island. Here is the story in his own words:

"It was on a Sunday evening about meeting time that I saw my first bald headed man, with a red mustache. He was a Protestant and when my mother said the word 'Protestante,' it was almost synonymous with 'heretic.' The bell had just rung and we walked on past the meetinghouse. Then I fell behind, picked up a small rock and threw it at the roof of the meetinghouse. Like Paul of Tarsus, I thought I should help to stamp out these who were of the Way. (The man described was Sylvester Jones.)

"Years passed by and now we lived in Puerto Padre. My parents owned and operated a retail fruit stand. It fell to my lot to make the deliveries with the aid of a wheel barrow, before and after school. It was at our store, and through my deliveries that we became better acquainted with these Protestant missionaries. My mother's antagonism to them vanished rapidly when she found that these 'Americanos' were unlike the rest of our customers. They did not haggle over the price of a bunch of bananas, or a frying chicken. Neither did they put me off from paying when I delivered to their door. My money awaited me, and a very grateful 'thank you' for delivering as we had promised we would. With this kind of treatment from these customers my mother began to send the best pineapples and the nicest oranges whenever we had an order to send to the 'Americanos.'

"In the meantime word was getting around about the fine day school that the Americanos offered. Youngsters praised the method of instruction where the class participated. There was a chance to study English in every grade. Parents were well pleased because their children were taught to mind their

teachers. In September, 1914, my Father was able to get me admitted to the school of the Americanos.

"Then it was that I succumbed to the lure of Henry Cox. In May, 1915, I came to Kansas with Henry and Alma Cox, and had the opportunity of going on a farm with the family of James Hadley, of Coldwater, Kansas. The task of converting a Spanish delivery boy into a Kansas farm lad was quite difficult. But the family was patient and made full allowance for my ignorance and awkwardness. After a certain length of time I mastered most of the farm chores, even to milking a cow by hand.

"As I look back on my five years on the farm, as well as the nearly forty additional years among Friends in America, they have been very worthwhile. Dr. W. O. Mendenhall, my college President, had a fine chapel talk on 'Performance Ahead Of Promise.' These years among Friends have been rich in performance, even richer than their promise."

Miguel J. Casado.

Young Friends Political Education Seminars, 1958-1959

Every fall dozens of Senior High Young Friends begin to look forward to the annual Political Education Seminars sponsored by the Youth Department. With the world continually beset with prob-

COMING EVENTS

September 23-29—Friends World Committee for Consultation; Bad Pyrmont, Germany.

October 27-29 — First Fall Young Friends Political Education Seminars at the United Nations.

November 6-8 — Executive Council, Five Years Meeting, Oskaloosa, Iowa.

November 24-26—Second Fall Young Friends Political Education Seminar at the United Nations.

The Coming Events Calendar lists events in which Five Years Meeting members are involved, plus other events as requested.

lems here, crises there and ignorance and misunderstanding everywhere, it is imperative that Young Friends be helped to think clearly about them.

One of the most helpful services a meeting can offer its youth is the opportunity to go to Washington or the United Nations, where much of the course of the world is considered. This experience opens a youth's eyes and broadens his whole comprehension and outlook in a way nothing else can.

A series of five Seminars has been arranged for this winter, including two at the United Nations this fall and three in Washington, D.C. next spring. The schedule is:

Oct. 17-29—United Nations

Nov. 24-26—United Nations

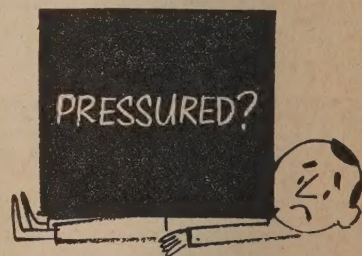
Feb. 26-28—Washington, D.C.

Mar. 12-14—Washington, D.C.

April 23-25—Washington, D.C.

Will the youth in your Meeting be a part of this experience? For additional information write the Youth Department or consult your pastor.

The Fall Institute on Religious Education, sponsored by the Religious Education Committee of New York Yearly Meeting, will be held Sept. 27, 9:30 a.m. through the evening, at the Poughkeepsie, N. Y. Friends Meeting, 249 Hooker Ave., Poughkeepsie. Registration is \$1.00; supper \$1.25. Address Anne S. Carrothers, 49 Laffin Lane, Poughkeepsie.



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